

Perfect
GODS ARROWE

Of the

PESTILENCE.

By

JOHN SANFORD Master of Artes;
and Chapleine of Magdalen
Colledge in Oxford. *R*

PSAL. 64. 7.

*God will shoote an arrowe at the evill doers;
suddenly; their stroke shall be at once.*



AT OXFORD,

Printed by Ioseph Barnes and are to be sold at
Pauls Churchyard at the signe of the
Crown by Simon Waterston. 1664;

GODS ARROWE

of the

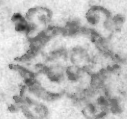
TESTIMENCE

By

John Sanford Master of Arts
and Chaplain of Magdalen
College in Oxford


Printed by


God will send an arrowe
which shall pierce the heart



AT OXFORD

Printed by Joseph Barnes and others
Printed by Thomas in the front
- Crown by Simon W. in the back


TO THE RIGHT WOR-
shipful the Vicechancelour, the Do-
ctours, Proctours, and Heades of Hou-
ses, and to the rest of the Students of
the most famous Vniuersity of Oxford
Grace and Peace be multiplied.

 Everend & Right
Worth: Fathers
and Brethren, be-
loved in our Lord
& Saviour Christ
Iesus. Having of
late been induced
& perswaded (vp-
on former triall of my strength in privat
exercise) to haue delivered some part of
this Treatise in publike place; and after-
wardes finding my selfe prevented by
that infirmitie which at other times had
overtaken me in your hearing, to my no
small

The Epistle

small discouragement, and the griefe of many my good friendes; I was enforced to forbear the place, and to leaue the exercise vnperformed; yet supposing this to be an honest and lawfull kinde of *Vorsura*, to borrow of my hand, to pay my tongues debt, I haue presumed to present it to your graue iudgements in writing, and vnder your Worsh: names to publish it to the world. What the wil and purpose of God is, in this māner to put me to silence, I do not busy my selfe to inquire, neither would I haue other rashly and curiously to iudge; *Secret things belong to God*. In that I cōtinued thus vnserviceable *for the work of an Evangelist*, in speech and vtterance, I resolved with a Reverend man among vs, *Evangelizare manu & scriptione* to preach (according to my poore ability) *by my hand and by writing*. Let no man thinke that I pretend infirmity as a covert for Idleness, for I haue heretofore offered and presented my labours, of a wil-

Exod: 29:

39:

2-Tim: 4:5:

R. Reynolds
Epist. ad
Com. Essex.

Dedicatorie.

willing and ready minde, when I might
haue withdrawne my selfe. And I feare
to truant in this busines vnder any such
coulourable excuse, least that shold be-
fall mee, which happened vnto *Cælius*,
who to avoide the *Ave potentiorum*, to
giue his attendance earely and late vp-
on the great ones of his times, faigned
himselfe sicke of the gowt, so cunning-
ly, that his hypocrisie came home to
him, and he fel sicke of the gowt indeed,

Tantum cura potest & ars doloris,

Desit fingere Cælius podagram.

*Martial. L. 7
Epig. 38.*

What my infirmity is I cannot well
tell you, because *Galen* saith it hath no
name; yet I finde that it effecteth that
which there he saith, *loquelam, quæ vo-
luntatis nō leuē est opus, prorsus adimit*,
it cleane depriveth & bereaveth a man
of speech, which is the principall worke
and the most noble Action of his will.
Saint James saith, according to *S. Au-
gustines* reading, *that bee that offendeth
not in his tongue is a perfect man*, it is

*De Sympt.
Causis lib. 2
cap. 2.*

*Iam. 3. 2.
Enarrat. in
Psal. 37. quē
in lingua
non peccat
ut, &c.*

The Epistle

ment that sense according to which the
 Prov. 10. 19 *Paræmiast* speaketh, *in multiloquio stultiloquium*; where *Austen* saith *Non frustra lingua in vdo est. quia facile labitur.*
 Aug. ibid. The tongue may as well offend in too much silence, as in lavishnes of wordes. For to be wilfully filēt in gods messadge, in which the neglect is attended on with a *ve*, & negligēce with a *curse*, is to faile of a Ministers active perfection, the chiefe complements whereof, are the right vse of his hand and tōgue. If I haue wilfully neglected, or negligently handled the worke of the Lord, *then let my tongue ever cleave to the roose of my mouth, and let my right hand also forget her cunning*; But seeing it hath pleased God not to loose the strings of my tongue for vtterāce, as to *Zacharias*, but rather by solution of the cōingation of nerves to dilable my speech; I must learn with *Saint Paule* even in this also to bee content. *Philip. 4. 11.* Especially seeing that Gods worthiest seruantes haue

1. Cor. 9. 16
 1er. 48. 10.

Psa 137. 5. 6

Mate. 7. 35
 Luke 13. 64
 Motus linguæ vitatur per septimam nervorum coniugatione Gal. de 10. 11. 12.

com.

complained of like infirmities. Saint
Bernard saith, that weaknes of bodie of-
tentimes inioyned him silence, and infor-
ced him to pause in the midst of his ser-
mons, and abruptly to breake off his Dispa-
rations and Lectures. Concerning this
present discourse; as I conceived it vpon
occasion of the danger of these times,
and since haue inlarged it with a Sum-
mary collection of that, which at other
times I had delivered elsewhere touch-
ing the same matter; I thought it good
to, shoot it abroad like one of *Ionathans* 1. Sam. 30.
Arrowes, to giue men warning of Gods 23.
displeasure, beseeching him to guide
it to the marke wherevnto it was level-
led, namely to worke in vs all, a trem-
bling feare of his wrathfull indignation,
& our true & harty conversion, which
I pray God to graunte vnto vs. And I
humbly beseech your Wor: to accept
this my silly labour with that wōted fa-
vour, wherewith I haue alwaies founde
my indeavours to haue beene accepted

The Epistle Dedicatorie.

1. King. 4.
29.

and intertaind of you. God of his mercie double his Spiritual graces vpon you, giving you *a large heart*, to vnderstande and to comprehend the riches of his goodnes and the wonderfull thinges of his law, and replenish you with godly zeale seasoned with discretion, truly to seek the advancement of his glory & sincere worship, and the good of his Church. From Magdalen Colledge this 13. of *March*, 1603.

28 MR 59

Your Worships in all Christian duty.

JOHN SANFORD

And I pray God to frame you as I humbly beseech your Worshippes to accept this my lilly labour with that word as your, wherewith I haue alwaies founde my endeavours to haue bene accepted
and

Gods Arrow of the Pestilence. 1

Psal. 38. 2.

For thine arrowes have light vpon me,
and thine hand lieth vpon mee &c.



THAT which Tullie in lucullo
sometimes saide of
Crantors booke de
la An: Est non magnus,
verum aureolus libel-
lus. The same may
more cruely be spoke
of this booke of the
Psalmes, that it is

In lucullo
five lib: as
Acad:
Quest.

11

but a smal volume, but in deed a golden booke,
both for the stufte and the matter thereof, as
containing in it the true and vndoubted word
of God which as the Psalmist saith is pure &
to be desired *super aurum obrizum* even be-
fore fine golde: as also for the multiplicity of
Argument, fitted to peele comfort & instructi-
on to all estates of men in their severall occur-
rences and distresses, and therein also is more
cordiall & medicinable then the Paracelsians
aurum potabile so much commended by Iohan-
nes Franciscus Picus Mirandula, Saint Basil
in his preeface to the first Psalme saith, that the

Psal. 119: 90

Lib. 1: de
auro ca. 41

Basil: in
Psalme 1.

Camerari-
us in Cata-
logo Epif-
coporum:

Niceph. lib.
18. cap. 40.

whole body of y^e Scriptures inspired by God
was therfore purposely indighted by the holy
Ghosp, that e very man might there finde a me-
dicine and confection for his particular di-
ease, *ὡς ἐν κοινῷ ἰατρειῷ*, as it were in a com-
mō Apothecaries shoppe. The Prophets teach
one thing, the Historicall bookes another, the
Law a third thing. *ἡ δὲ τῶν ψαλμῶν βίβλος*, but
the booke of the Psalmes, containeth whatfor-
ever is comprised in them all; for it prophesieth
of things to come, it recozderth matter of story,
it giveth lawes and precepts for the well or-
dering of a mans life, in a word, saith hee, it is
κοινὴ ταμνὶς ἀγαθῶν διδασκαλῶν a common
storehouse and treasure of all good learning.
Out of this storehouse y^e Saints of God haue
at al times furnished their spiritual wants, y^e
out of this Chirurgions or Apothecaries shop,
haue taken medicine for the comfozte of their
soules. Babylas the good Bishop of Antioch
when hee was drawne to his execution by the
commandement of Numerianus, or as others
say, of Decius the tyrant, repeated that saying
out of the 116. Psalm. Returne vnto thy rest
o myl soule for the Lord hath bin beneficiall
vnto thee. In like manner the good Empe-
rour Mauricius, when he had bene enforced to
behold the slaughter and butcherie of his wife
and

of the Pestilence.

3

and childzen, by the cōmandement of Phocas
 usurper of the Empire, & himselſe laſtly being
 drawne to the ſcaffold and to the blocke, quiet-
 ed his ſoule wih that godly confeſſion out of
 the 119. Pſal. I know o Lord that thy iudg-
 ments are right & that thou doeſt afflict me
 iuſtly. Finally the laſt words which our Sa-
 viour ſpake when he gave vp the ghoſt vpo the
 croſſe, were thoſe out of the 31. Pſalm. Father
 into thine hands I cōmend my ſpirit. So that
 as Saint Baſill truly ſaith, *ἡλὲν ὁ ἁγίος*
πνεῦμα, ὡς αἶμα ἐν χερσίν. A Pſalme of David ſit-
 ly and aptly applied, is as a faire calme and as
 an herauld oꝝ Embaſſadour of peace to a trou-
 bled ſoule.

Luk. 23:46

Pacis ca-
 duceus, vt
 reddidit
 volatorem

The conſideration hereof moved and endu-
 ced mee to make choiſe of this paſſadge of holy
 wriſet, as of a Scripture well beſitting theſe
 times, in which the hand of God hath for a long
 time layen heaue upon vs, in this his grieuous
 viſitation of our land by plague and peſtilence,
 which hath much waſted and diſpeopled many
 of our cities and villadges abroad. The parts
 of the whole Pſalme (as I conceive of it with-
 out any curious Analyſis) I propoſe general-
 ly to bee two, firſt a prayer conſiſting of two
 branches to wit, a deprecation of the rigour of
 Gods puniſhing hand in the firſt verſe wherein
 the

The Divi-
 on

Basil. in
Plalme 1.

Camerari-
us in Cata-
logo Epif-
coporum

Niceph. lib.
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 ly to bee two, first a prayer consisting of two
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The Divi-
 on

the Prophet beseecheth Almighty God not to exasperate his anger against him in furie and displeasure. Secondly an implozing of Gods helpe and assistance, that he be not overbozne with the extremity of his sicknesse to murmur against God or to dispaire of his providence in the two last verses. The second general part where in the greatest parte of the Psalme is spent, is a vehement complaint of the grievousnesse of his sicknesse, from the second verse to the ende of the 20. amplified by many circumstances, and interlaced with great variety of passion and affection; for first he bewaileth his humane infirmity, whē being under Gods ferular & under the lash, hee doth that which is unseemely & uncomely for a man to do, he crieth & roareth out vers. 8. & all along aggravateth the greatnes of his paine & punishment, though not through impacience, yet through an impotencie of mind, which hath likewise bin found in the rest of Gods Saints Iob, Ieremy, & the like. Secondly he sheweth his affiance & confident trust in God, notwithstanding the sharpnes of Gods correction laid upon him; on Iob: 13. 25. Thee o Lord do I waite vers. 25. as Iob likewise saith that although God should slay him yet he would trust in him. In the third place hee ingenuously confesseth that he primitive & sch-

Ioh: 3: 31

Ier: 20: 14

Ier: 20: 14

Iob: 13: 25

of the Pestilence.

hametall cause of this his affection was his sin
v. 3. there is no rest in my bones by reason of
my sin. Lastly the pain of his disease outwardly
in his bodye, was increased by the inward
griefe of his hart, of wh he setteth downe 3. ac-
cessory causes; 1. the defectio of his friends who
now stood aside from his plague & his kin-
dred stood afar off v. 11. Secondly y^e barbarous
inhumanity of his enemies v. 12. who were
so far fro comfort with him in this his adver-
sity, as that they did rather reioyce at it & insult
over him, most iniuriously rendering him evil
for good, & hating him, as the manner of such
miscreants is; for no other cause, but because
hee desired to live a godly life, and followed
goodnes as it is ver. 20.

The matter and subject whiche at this time
I purpose to insist on, omitting the rest, is the
Nature and kind of our Prophets disease, to-
gether wth those two metaphorical Attributes
by which it is described & deciphered ver. 2.
where it is called the stroke of Gods hand & his
arrow; Thine arrowes, o God, have light vpon
me, and thine hand lyeth vpon me.

What kind of disease it was, that our Pro-
phet was sicke of, it is not here mentioned nor
expressed. The Hebrewes suppose that it was
an illness so vile and loathsome that y^e Prophet
was

phet was abashed and in a manner ashamed to
name it in this his holy Dicty and Spirituall
song: this they gather, because hee vbleth the
Subiectiue *Why* soule and abominable, but
suppresseth the substantiue; some render it *for-
datus* or *re abominabili*, my loynes are filled
with filchy and abominable corruption. The
circumstances and particularities laid downe
in the text, shew it to haue bene some fowle pe-
stilent and contagious botch or loare: the In-
terpreters doe somewhat differ aboute the
place where this vifease made his issue. The

Bucerus in
hunc locū:

word *Why* is by some rendred *Ita*, by others
Lumbi or *reines* which our English transla-
tions following say, my reines or loynes are fil-
led with a sore discale. If this interpretation
be admitted and allowed of, then it seemeth to
import, that his malacie was either the ach of
the reines by a fit of the Stone, or one of those
pāgues which *Tully* calleth *Nephritis* & *Nephritis*
pro & *in* difficultie of vyne, and griping and
wringing in the bowels and entrailles: For
these are the passions which vsually fall into
these partes. Which maladies though they
bring with them a very sharpe & sensible pain,
yet they proceede not to that loathsome-
ness, which here is mentioned, namely to putrifie
corrupt and stinke, for so *Auson* readech

Lib. 7. Epist
Fam. 26.

putruiunt & putruunt leuores uos.

Others who handle more properly and nearer to the disease, say that the word designeth a place beneath the reines, betweene the thigh and the belly or bowels, which is the flanke or groin, into which place the confluence of vicious, corrupt and malignant humours doe most commonly betake themselves, as beeing one of Nature's Emissories, as Physicians speake, and a part fitly qualified and prepared for evacuation of impostumation & the course and surge of humours, by reason of the tenderness & raritie of the skin and other passagges as *Galen* hath observed and deliuered vnto vs. So that finding there residence, they do impostumate and push out into some blaine and vicer, such a one was this disease, for the worde which here is vled, signifieth a collection of humours impostumated, which *Esay* calleth, a swelling sore full of corruption, and in *Exodus* is termed the boech of Egypt. *Nicolaus Selneccerus* discoursing of those passions & maladies which growe and arise in *membris externis* that is, in the out branches & limmes of the body, the armes, thighes, & leggs; among the rest he reckoneth the *Carbuncle*, which may not vnprobably bee coniectured to haue borne our Prophets disease, & that for these reasons

Calvinus & Bucerus.

Raritas & teneritas axillarū & inguinum. De Oculis particula 6. ca. 1.

עֲבָרָה
Esay 1. 6.
Exod. 18. 27

In Physiolog fol. 597

חֲסִידֵי אֱלֹהִים
חֲסִידֵי תֹרָה
רַעֲיָה עֹמֶד
בִּרְעִיבָה

Vicus cum
crassa,

as I conceive: First because it commonly riseth in the flanke or groin, which was the place and seate of our Prophets disease, as the learned in the Hebrew observe out of the propriety of the word, as before I shewed. Secondly because the names of *Carbunculus* in Latin, & *ῥομφαία* in Greek, signifying a burning coal, describe an inflammation so sensibly grievous & painefull, as that it doeth bere a man as if his flesh were scared and cauterized with a burning coale: agreeing altogether with the words here used, which comming first a *Roder* which signifieth to burne, is rendred *ardere* or *combustione*, which the Geneva translation following saith, my reins are full of burning, according as in English we call such sores *boiles* because they boile with the excessive heat of the blood and other inflamed feculent matter. Thirdly, because the Carbuncle is a very loathsome blaine or sore, and as we commonly say of it, it is contagious germane to the boile of the Plague: I will not beleeve it as my Author describeth it because it would be offensive to the hearing. Certaine it is that it is an Ulcer very odious and loathsome, & in this respect also agreeth with the nature of our Prophets disease, which some call *plagam contemptibilem*, a borch or plague abhorred of all men, soe his very friends and

kins-

kindred fled from him and stood a loofe off for
 feare of infection as it is not unlikely. Say we
 then that it was this Carbuncle; or bee it ra-
 ther that it was that boile and blaine of which
 king *Ezechias* was sicke unto the death; which
 Diuines thinke to haue bin the very plague im-
 mediately sent from God, neither arising from
 naturall causes, nor to bee cured by naturall &
 ordinary meayes. For so *Iudas* saith, *morbo vi-*
toris indomitioris et insidijs naturalibus, & there-
 fore God challengeth the cure thereof to him-
 selfe, saying, *I haue healed thee*. The applying of
 the lump of dry figs to his boile; *Masculus* thin-
 keth to haue bin vled for a signe to confirme *E-*
zechias his faith rather, then any ordinary cure.
 Howbeit *Calvin* and *Hugo Cardinalis* say that
 Physitions now a daies doe apply the same to
 ripen the soze, and that it hath a naturall force
 to draw the corruption outward. Concerning
 our Prophets disease *Bucer*, *Masculus* and o-
 thers thinke it to haue bene the plague. And
 therevpon *Masculus* vpon this 2. helpe, man-
 uereth this question, whether it bee lawfull to flee
 from them that are infected with the plague.
 Adde herevnto this reason, that seeing that the
 prophet confesseth this his sickness to haue bin
 layd vpon him for his sins, which *Leuesimus* col-
 lecteth to haue bin his crying sinnes of Aoulce

1. Kings 19
 Esay 38.

Annot. in
 1. Reg. 10.

Calvin in
 Esay 38.
 Hug. Card.
 in 1. Reg. 10.

In Argum.
 in Plal. 38.

Deut. 28: 35
8: 59

rie and murder, it is not improbable, but that
God for exemplary iustice, did afflict him with
that disease which he threatneth against them
that transgresse against his law, namely that
he would smite them in the knees & in the thighs
with a sore botch that should not bee healed, and
with a plague of long continuance. All which very
consonantly agreeth, to our Prophets disease,
for the place which this malady affected was
the thigh, *Femorae meae occupat ardens vlcus* saith
Ausculus, and it was a disease also of long co-
ntinuance vpon him, for in the next Psalm he
complaineth, that he was almost consumed by means
of Gods heavy hand and of his plague. This may
further appear, by those sharpe accēts of griefe
which he uttereth in his complaint. First he
saith, there was no sounde part in all his flesh nor
any rest in his bones, as if the whole frame of his
limmes inwardly had been lurate and distort-
ed, & as if outwardly by reason of the anguish
of his vlcer, which now had made a rupture in
his flesh, all his skin had bin blistered over. For
when he saith, *nihil est integrum carnis meae*, hee
allueth to the name and nature of an vlcer,
which continuing from the Greeke word *ἔλκος*,
and signifying in the primitive to brym a san-
der, it importeth that an vlcer is a disloping
of the continued flesh or skin, as *Erasmus* vpon
that

Psalm. 39. 10.

verse 3.

that verse of *Triphiodore*, *ἀνθρώπου βυβλάει* Nicodemus
ἔλατ' ἄνδρα, that *Alex* by stabbing of himselfe, *Fris. Annoe*
 brake open the chest and coffin of his body with in *Triphiod*
 a deepe gash and gaping wound, he saith that a
 wounde or vicer is *solutio continui*, a breach of
 the whole skin: now both these his paines seem
 to be impled together in the 8. verse, where he
 saith, *I am weakened and sore broken*. Secondly he
 goeth crooked and bended together, *incurva-*
sus in verse 6. his face is heavy, swart, and
 discoloured; not with repining sullenness, but
 through his languishment, fainting, & walling
 away through sickness. Adde hererunto that
 which followeth in the 10. verse, that his hart
 was overthrowne in his body, beating & pan-
 ting through the anguish of his malady, as if
 he had laboured and gasped for breath and life.
 His eyes were sunke into his head, and waten
 dim, and his sight failed him, and his strength
 was cleane decayed through feebleness. or as
 elsewhere he speaketh, *his strength was dried up* *Plal. 22. 15.*
like a poisoned, & *his moisture was as the drought* *& 32. 4.*
in Summer; At which are the very *Symptomata*
 & *Accidentes* which usually follow after any
 extremity of sickness. Thus have I bin induced to collecture, that
 the disease here meant though not mentioned,
 was either the Carbuncle, or the very beech &
 bolle

boile of the plague, not so much because it is ex-
 pressly called the plague, *verse 17.* in our vul-
 gar English, *I truly am set in the plague;* & yet
 more plainly, *Plal. 39. 16.* *Take thy plague a-
 way from mee, &c.* for the worde which is there
 rendered a *plague*, signifieth a *stripe*, or *scourge*,
 as elsewhere in Scripture, diseases are called
 scourges, as in the story of the woman that had
 her issue of blood dyed by & healed by Christ,
 it is saide, that she felt in her body, that she
 was healed *and the martyr*, of that scourge or
 Mark. 5. 29. *of that plague*, as our English hath it. And in
 Luke. 7. 21. *S. Luke* it is said, that Christ cured many *and*
their martyr, of their sicknesses and *plagues*.
 But I rather suppose it to haue bin the plague
 for the reasons before alleadged.

The vse of
 this part.

The vse of this point, is to teach and to les-
 sen vs, to vnderstand the right vse and ende of
 this and all other afflictions wherewith God
 doth exercise his children; to wit, that howsoe-
 ver they be inflicted vpon all, as punishments
 for sin, and to the wicked & vngodly which re-
 maine incorrigible, are testimonies of Gods
 vengeance to consume them; yet to the godly,
 they are his fatherly chastisements & cor-
 rections, for their amendment. And whē we shal
 see the hand of God, to lie heauy vpon his dea-
 rest children, as here it doth vpon *David*, that

swete

Of the Pestilence.

13

sweete finger of Israel, & the man after Gods own Act. 13:26
heart, as that it brake & bruised his body, with
a contusion of his limmes; yea and upon his on-
ly sonne too, our Saviour Christ, who he cast in-
to an agony and fit of sorowe so extreame and
beheiment, as that he sweat drops of blood therat; Luke 22:44
Let this be our comfort in the day of our afflic-
tion, and in the depth of our sorrows, that how
soever Gods hand seeme to presse vs sore, yet
he will not cast vs away in displeasure, as hee
both the vessels of wrath, but even then when
he punisheth, he will remember mercy. Psal. 34:23
Great plagues indeed are ordained and reserved in store
for the ungodly, but whosoever putteth his trust in
the Lord, mercy embraceth him on every side. And
therefore though God doe differre our delive-
rance, yet we must not suffer our selues to be
cast downe with too great consternation, as to
be swallowed up of impatiency or despaire, but
patiently to carry the Lords leasure, as beere
our David doth, who beeing likely in this his
extreame sickness to rot away peece-meale, is
not discouraged or discomfited, nor mooved
for his recovery either to put confidence, or re-
lie his hope upon Physicians, as did Ase in his 1. Chron. 16.
sickness; or to repaire to Idols & Witches, as 12.
did king Ahaziah; but as himselfe speaketh
verse 15. Hee waiteth on God, knowing that to 1. King. 13

Hosea 6: 1: hee true which *Hosea* hath, that it is God that
 woundeth, and healeth againe; & this is his rest,
una eademq, manus vulnus opening, feret. Populus
 Velesius Pa. *Leuas* heeing sent embassadour to *Aniochus*,
 Ceculus 1: 1: from young *Ptolemie* whom he had besieged,
 & hauing deliuered his messadg, expected the
 kings answere, which he deferring to doe, *circu-*
scripsit virgulā, he drew a circle in the ground
 round about the king with his wand, adiuring
 him, to giue him answer before he went out of
 the circle; we must not so capitulate with God;
 nor article with him vpon conditions, as did
 the men of *Beithulia*, to yeelde vp their citie to
 the *Assyrians* if God did not deliuer them with
 in fīue daies; but let vs waite for deliuerance frō
 him, as *Indith* there adviseth her people, and not
 binde the counsels of the Lord, for he hath power to
 saue vs when he will. And this patient attendāce
 on Gods wil and pleasure, is an excellent fruit
 & effect of faith, according to that of *Esay*, *Qui*
credat non praesestimabit, hee that beleeneth with
 a true faith, will not bee overhasty with God,
 but will patiently waite his Lords leasure.

Having thus laid downe our Prophets dis-
 cret, and proved by all likelihoode, that it was
 the botch of the plague, or some other pestilen-
 tiall disease. I come nowe to the handling of
 this 2. verse, wherein hee calleth his Uicers
 Gods

Gods arrowes, & the stroke of his hand: And because it is the hand of God that shooteth and scattereth these arrowes abroad, I wil (some- what inverting the order intreate first of the hand of God:

Heere then it is to bee considered, that the Phrase heere vsed of the hand of God, cannot be vnderstood literally and in a true propriety of speech. For that were with the Anthropomorphites to conceiue God to be as man, and to haue the bodily parts of a man, and who so shall thinke these things truely to bee in God, *proculdubio in corde suo idola fabricat*, doubtles, saith Ierome, he maketh an Idol of God in his hart. But the Scripture, when it doth attribute vnto God, Anger and Displeasure, as in the 1. verse of this Psal. though not as passions, seing that he is impassible as Saint, Ambrose speaketh vpon this psalme, according to that of Lucretius, *ne Deus affectu capitur, nec tangitur ira*. And when it doth giue eyes, and hands, and fingers, and feete vnto God, it doth it by a metaphoze and Anthropopathe *νυναν- videri τῷ τῷ ἀνθρώπῳ ὁμοιωμένη*, speaking vnto vs saith Basill, after the manner of men, and stooping and descending to the quality and capacity of the hearers. God, saith Bernard, hath a mouth, by which he teacheth man *Wisdom*,

Tom. 4. lib. de mēbris Dei:

Basillm Pf 38:

Serm. 4. in Cantic.

Serm. 4. in
Cantic.

he hath an hand, by which he giueth food vnto
all flesh, and he hath feete, by which he treadeth
vpon this earth as vpon his sootestoolle; And
how hath he all these *per effectum*, saith Ber-
nard, *non per naturam*: he hath them not by na-
ture Organically, as men haue; but he is saide
to haue them, for that variety of effects, which
he bringeth forth in the course of nature, and
in the policie and gouernance of mankind vpo
earth.

But because this metaphoze is taken from
man, to whom the vse of the hand is chiefly gi-
ben in token of his perfection; let vs some what
examine the reason hereof, and see by what A-
nalogie and proportio, the Scripture doth at-
tribute an hand vnto God.

Lib. de Fra-
ter amore.

Anaxagoras, as Plurarch telleth vs, saith
that the hand in man is the cause of wisdom
and knowledge: because that by the vse of the
hand, a man can draw letters and characters;
hee can describe Geometrical figures & Dia-
grammes, by meanes whereof we attaine the
knowledge of Sciences. And not so onely, but
by exprelling of signes, a man is able to speak
with his hand, if neede be, as Paule by becke-
ning with his hand procured silence and au-
dience among the people, *maiestate mouen*, as
the Poet saith. And heere vnto the wonderful
skill

skill of cunning artificers and handicrafts men
in their curious workmanshippe, in such sort,
that a man would thinke (as the Italians say
of the Dutch-men) that their wittes dwell in
their fingers ends. So that it is not without
good cause that Anaxagoras said, that man so
having the vse of his hands, was *ἄνθρωπος ἰσχυρό-
τατος*, p wisest of al creatures. For how soever
some brute beastes, may seeme to participate
with man in the vse of reason, yet they want
speech, which is reasons broker and interpre-
ter, as Democritus saide, and the hand also
is reasons factour and agent. For although
apes, and marmosets, & Babons, haue hands,
by which as in other parts & lineaments they
haue some resemblance to a man; yet they haue
them after a more rude and unfashionable fea-
ture, as being rather made for secte, then for
hands; in regard whereof the Poet saith, *Dis-
similes possunt homini simile sç, videri*. Tullie say
of Ennius *Simia quam similis turpissima bestia
nobis*; How like are these Anticks o base crea-
tures to vs men in body: and yet how unlike in
the comely and exact vse of the partes of their
bodies. Wherefore Aristotle, correcting as it
were the saying of Anaxagoras, affirmeth that
a man is not therefore to be accounted the wis-
est because he hath hands, but therefore bee

Todesch
hanno
L'ingegno
nelli mani

Χέρ-
εργα-
τὰ πρὸς
Hippocra-
tem de nat
ura hominis

Ovid libus
Metam.
De Divin.
lib. 21

lib. 21

lib. 21

Rom. 16. 27

Psal. 19. 1.

Iud. 1. 2.

Spödanus.
fol. 24.Lib. de.
memb. dei.Ser. 8. in
Cantic.

hath hands, because he is the wisest, in as much
as the wiser a mā is, the more instrumēt's doth
he require for his vse, and the better can he vse
them. Hence then appeareth the reason of this
Metaphore, that seeing that God is only wise,
as the Apostle speaketh, he is imagined to vse
these parts, (though not materially, but by
way of proportion) which man vseth to shewe
forth his wisdom, to wit the hands, and hēce
it is, that the Psalmist saith, that the firmamēt
sheweth Gods handy worke; not onely for the
surions workmanshippe, in regard wherof
Gods hands may be called, as Homer called
Iupiters handes, *Χεῖρες ἀεικές*; handes whose
praise cannot sufficiētly be spoken; but also
for the orderly and powerful governing of the
same, in which respect they may be called, as
some reade that place, *Χεῖρες ἀεικές*, hands in-
accessible & irresistible for strength; & *Χεῖρες
μὴ οὐρανὸν ὀκείουσιν*, all the Gods in
heaven cannot ward a blow of that hand. The
hand of God the ordinarily in Scripture, sig-
nifieth his power, and so saith Ierome in the
place before mentioned; But Saint Bernard
more pertinently to our purpose saith, *ἰ* God
hath two hands; the one is called *Latitudo*, *quā
tribuit affluentius*; this is the hand of his boni-
ty by which he bestoweth his larges, & giveth
guifts

guishes vnto men. The other is his hand *Fortitudo*, *quā defendit potenter*, this is the hand of his power, stretched out ouer all his creatures to protect them & defend them; and not so only, but to punish them also when they shall offend him; and so saith Saint Ierome, *manus Dei flagellum*, the hand of God sometime signifieth a whip or scourge; with the one hand, God seemeth (as standing vpon mount Genizim) to deale abroade his blessings; & like Homers Iupiter, out of one of those tunnes, and greatesse vessels which stand in the entrance of his palace, he setteth abroach his fauours vnto men; with the other, as standing vpon mount Ebal, he scattereth his cursings; & as out of the other tunne he drencheth mē with affliction, & giveth them plenty of teares to drinke, as the Psalmist saith.

Ibid.

Deut. 11. 29

Iliad. 24.

Psal 80. 3.

Now David had very comfortable experience of both these hands of God; For with his hand *Latusudo*, the hand of his Boonity; hee had giue him a kingdome, and set a Diademe and a crowne of pure golde vpon his head, he had giuen him *pro pedo sceptrum* a scepter for a sheepe-hook, taking him from following the ewes great with younge, to make him a ruler over his people: with his hand *Fortitudo*, God had as mightely defended him; Saule had pur-

Psal 78. 71.

sued

1.Sam.16.
30.

1.Sam.20.
3.

sued him & hunted him as a man would hunt a Partridge in the mountaines, as himselfe complaineth; and had brought him into those wonderfull straites, that he telleth Ionathā in the bitterness of his Soule, that verely there was but a steppē betweene him and death; yet God had alwaies broken the snare of the fowler, and had wrought his deliverance miraculously. But now this hand of God for his sinnes was turned against him; Sicknes by a loathsome and contagious disease; Discomforte for the losse of his friends, and griefe of hearte because of the malicious hatred of his enemies; these were now become his portion, this was the handsell that GOD had giben him.

In Psal. 38.

Gen. 30.

By the hand of God then in this place, I vnderstand, with Saint Ambrose, virtutem puniēd, his vnersistable power, in punishing, by which he keepeth corrections, as it were among kinges themselves, who are as Gods among men, *Hec manus Dei regem Egyptiorum flagellauit*, this is that hand of God, saith Ambrose, which scourged Abimelech kinge of Egypt, or of Gerar, and al his people with a sore disease, because of Sarah Abrahā's wife: This is the hand, that punished king pharaoh, with these manifold plagues mentioned in the

booke

booke of Exodus & this is that hand, which
 beere punished David, with this disease in his
 body & in his person. I know that Saint Basil,
 expoundeth it otherwise, vnderstanding it thus,
 that the Lande of **G D D** was heauble vppon
 David, not as vppon his person, but vppon
 his house and vpon his familie, *משלח ידו*
והיה בלדו ויורשיו, it had shaken his house
 from the very foundation, by the manifold dis-
 orders of his chldren, first by Ammons incest
 with his sister Thamar, then by Absoloms kil-
 ling of him for the same; Afterwards by Ab-
 soloms defiling of his fathers concubines, and
 his ambitious aspiring to the Crowne; And
 after that againe, by Adonijahs vsurping of
 the kingdome. But it appeareth al along, both
 by this exposition, & by that other also, where
 bee calleth **G D D S** arrowes, nothing else
 but Gods commination & threatenings, with
 the terrour whereof, Davids Soule and con-
 science was wounded, that Basil had a morall
 and Allegozical conceite of the whole Psalm;
 The best of our late and moderne writers, vn-
 derstand it of a disease inflicted vppon David
 in his persn, w the Prophet calleth Gods had,
 as deribing it from the principall efficient
 cause of all our misery and affliction as for
 example; Overthrow in battaile, is Gods hady
work;

2 Sam. 19:
 14. vers. 24.

2 Sam. 16:
 21.
 1. King. 1. 52

Bucer.
 Musc.

Judg. 2. 5.

workes; when Israell forsooke God and serued Baal & Astaroth, it is saide that whither soeuer they went, the hande of the Lord was soe against them, and still deliuered them into the hands of their enemies. Children and the fruit

Psal. 127. 3.

2

of the wombe, as they are a blessing that cometh from the Lord, as the Psalmist speaketh; so on the contrary, *orbis liberorum*, losse of children and barrennes of the wombe, are the stroke of Gods hand. *Nam* be wailing the death of her two sonnes the husbannes of Ruth and Orpah,

Ruth. 1. 13.

and considering that God had shut vp her wombe and that it ceased to be with her after the manner of womē, so that shee was without further hope of hauing any more children, shee said, it grieueth me my daughters for your sakes, that the hand

3

of the Lord is gone out against me. Blindnesse is likewise the stroke of Gods hand; when Elymas the sorcerer was stricken blinde, Paul telleth him, y^e it was the hand of God, behold the hand

Act. 13. 11.

4

of the Lord is vpon thee, thou shalt bee blinde and shalt not see the sunne for a season. Sicknesse and Diseases are the hand of God. For when the Philistines were smitten with Enteroides, it is there said as here David speaketh, that the hand

1 Sam. 4. 6.

of the Lord was heavy vpon them.

These of
the 2. part.

The Doctrines which hence arise for our instructions are these. First in that her satch.

shine

thine hand lyeth heauy vpon me, it is very em-
phaticall, it is as if he had said, I do not fear the
hand of the *Affryans*, or the *Philistines*, or any of
the inhabitants of *Palostina*. for against them I
could oppose mine own hand, by which I haue
gotten many notable victories ouer them, I
could fortifie my selfe with strong munition, of
warre, I coulde muster and please forth many
thousandes of those strong men of *Israell*, that
draw swords; I haue many worthies, valiant
men, who for my sake will carry their liues in
their hands, and will vefie mine enemies, and
smite them till their hand cleaue to the sword,
as did *Elezzer* the son of *Dodo*; but all this wil
not now serue the turne, it wil nothing auaile;
for it is thy hand O God, that pleseth & pur-
sueth me. Againe; the charge and weight of a
mans blow, is but weak, according to the force
and pulse of his arme, as the two princes of the
Midianites *Zeba* and *Zalmuna* said to *Gedeon*,
when he bid his sonne *Isaiah* to try his arme &
the vint of his sword vpon them; *Ho* said they;
Arise thou and fall vpon vs, for as the man is so is
his strength. But the hand of God it falleth not
lightly where it lighteth; but with an heauy
loade; and it breaketh and bruiseth; what-
soever maketh resistance against it, as be-
fore I told you out of *Homor*, that all the gods
could

Victori
Strigel. in
hunc locu.

2 Sam. 23
10.

Judg 8. 27.

- could not ward a blow of *Iupiter's* hand. This is the hand that now combatted *David*, against which he fenceth himselfe, not with shilde or target, but with his prayers and teares, teaching vs thereby, to be carefull that we do not by our prouocations cause God to lift vp his hand against vs, *least we be consumed by the stroke thereof*, as our Prophet speaketh: and when at any time he is incensed against vs, that with *David* we seeke to pacifie him by our humble conuersion. For howloeuver *David* chose to fall into the handes of God, because his mercies are great: yet whē his wrath is kindled though but a little, so that hee lay aside his golden scepter of mercy, and take his crushing rod of yron into his hand, then as the Apostle speaketh *horrondum est, it is a fearefull thing to fall into the hands of the living God*. And if hee thus were fierce against them of his owne family, and begin correction & iudgement at his owne house, as here he doth with *David*, What will be the end of the, which obey not the Gospell: and if this be done in *virgula ligno*, in the greene timber, as *S. Luke* speaketh, *quid fiet in arido?* What will become of the dry woode? But that it shoulde bee *ignis* for the fire, & fuel for the foynace of his wrath.
- Secondly, in that he saith, that his sickness was Gods hand lying vpon him, it teacheth vs, that

that affliction and calamity come not upon vs
by chance or fortune, but by the hande of Gods
providence. Which while men ignorant of the
true God considered not, they framed to them-
selues a new goddesse of casuall euenes, For-
tune, *se factum Fortuna Deum.* The South- 1. Sam. 2. 8.
sayers tell the *Eckronites* & the men of *Ashdod*,
that if the Arke which they sent home upon a
new cart, drawne with two milch kine, tookē
by the way to its owne coast to Bethshemesh,
that then surely it was God that had done the
that euill; if not, then shall we know, say they,
that it was not his hand that smote vs, but that
it was a chance that happened vnto vs. *Pro*
no things come not to passe by chance; *David*
in the true search and furthest of his sickness,
findeeth that it is *Satan* and his *arrows* that
had wounded him, as *Iob* likewise saith, *dominus*
dominus *dominus* *dominus*, and yet it is said in the second Cap. 19. 27
Chapter, that it was *Sathan* that had smitten Iob. 2. 7.
him with boiles, but the holy man knewe that
the Devil and wicked men who are his instru-
ments, are Gods agents; as *David* likewise re-
plied not against the reproaches of his reu-
ling enemies, because it was *Gods* doing. But of Psal. 39.
this more hereafter; The goodly then wisely
consider, that whatsoever misery befallēth
in this life, it is al Gods doing; *There is no*

Amos 3.6.
Esay 45.7.

of affliction in the city, which the Lord hath not done, saith the Prophet Amos. I forme the light and create darknes, I make peace and create evil, I the Lord do all these things, saith God by his Prophet Esay. Amos in his fourth chapter, giveth instance of the particulars, where God telleth y^e house of Israel. I have given you cleanness of teeth in all your cities, and scarcenes of bread in all your places. I have withholden the raine from you whē there were yet three months to the harvest. I have smitten you with blasting and mildew. Pestilence have I sent amongst you after the manner of Egypt, yet have you not returned unto me saith the Lord. The certainty of this Do-

2 Sam. 14. 19

ctrine, teacheth the godly when they are exercised with any crosse of affliction, to looke up to the hand that smiteth them; and as David asked the woman of Tekoah, whether the hand of Iosh were not with her in her plot and devise, so they examine, whether the hand of God be not with the wicked, in those things which they attempt and practise against them, or in any other calamity whatsoever else cometh upon them.

It is apparent by the whole course of the story, that Iosephs brethren had sold him to the Egyptians, for hatred and of enny, and that the Adversaries of Iosephs sought to make their gaine,

had

had sold him againe at the second hand to *Phar*
king Pharaohs: chiefe, steward, to bee a
 slave and bondman, as it is in the *Psalme*: But *Pla. 105. 17*
Ioseph he espied Gods hand working in that ac- *Gen. 50. 20*
 tion, and he telleth his brethren, that when they
 thought and intended evil against him, God dispa-
 sed it to good; for God saith here, sent me into Egypt
 before hand for your preservation. But the exam- *Gen. 45. 5.*
 ple of our Saviour Christ, is very excellent to this
 purpose. See what a rabble of miscreants co-
 joined and confederated themselves together, to
 worke the destruction of that innocent lambe
 of God; and every one of them proposed to him-
 selfe a particular end of his doing. *Sathan* the
 chiefe Agent, he saw that his kingdome coulde
 not stand, if Christs kingdome were erected,
 and therefore he beginneth to plase the pioner;
 but yet he would not openly shew himselfe in
 the Action, (which is the manner of the great
 Politicians of our age) but he suborneth ano-
 ther to play the traitour, *Judas* one of Christs
 owne followers, and he put into the heart of
Judas to betray Christ, saith Saint *Iohn*, *Iudas* *Ioh. 13. 2.*
 then hauing through the throte of covetous-
 nes, which insatgeth is selfe as wide as hell,
 swallowed downe the Denell and all together
 with the sop, as it followeth in the chapter, he
 commeth to the Priests to proffer his service,

perfidiously to betray his Lord & Master, say-
 ing, *Quid dabitur?* what wil you giue me? there
 is his end; for thirye pence he will sell him that
 was woorth all the world beside. for he was the
 Ransome of the whole world. The Priests wil-
 lingly condescend thereunto, moued through
 an ambitious desire of vpholding and maine-
 taining their estates and dignities, against the
 proceedings of so base an vpstart, as Christ seem-
 ed to be, marke their speeches; *What perceiue*
you not that wee peruaile nothing, behold all the
world goeth after him, and if we let him thus alone
all men will beleaue in him, and the Romans
wil come and take away both our place and the na-
tion. And therupon they trudge to Pilate, who
 makes vp the match. And the end which he pro-
 posed to himselfe, was the retaining of *Casars*
 fauour, leaſt he ſhould haue him ſtrip out of all
 his offices & preferments; for y^e Priests had told
 him that if he did deliuer Christ, he was not *Ca-*
sars friend, & therfore their instant & clamorous
 voices prevailed against him, as *S. Luke* testifi-
 eth; inſomuch y^e through pullanimitey of mind
 not fit to be found in a iudge, contrary to his own
 knowledge, for he found no fault in him worthie of
 death, against his own conscience, against the ad-
 monition ſent vnto him fro his wiſe, who willett
 him to haue nothing to doe with that laſt man, for

Iohn. 47. 8.
48. 49.

Ioh. 19. 15.
Luke 23. 23

Luke 23. 23

Math. 27. 19

for

she had suffered many things that day in a dream
 by reason of him, yet he, not withstanding all this,
 causlesly & without any suspicio of crime, con-
 dēned to death the Lord of life. Here is now the
 Gordian knot of the very powers of darkenelle
 made fast. But what: had God forgottē or for-
 sake his beloued sōne at this while? no, y^e scrip-
 ture doth not dissēble it, but y^e the hand of God
 was mainly in this whole actiō, & wrought in
 every particular agēt, though not in every one;
 according to that of the Schoolemen, *Deus a-* Bera quē-
sol 91.
git quidē in bonis, & per bonos, per malos vero tan-
sūm agit, sed nō in malis, see the how the Scrip-
 ture doth determin of it; doubteles say the Apo-
 stles, Peter & Iohn, doubteles both Herode, & Pō- Ad. 4. 27.
latus Pilate, with the Gētiles & the people of Israel
gathered themselves together, to doe w^{ch} was for ever
his hand & thy counsell, O God, had determined
before to bee done. The place is very pregnāt to
 the purpose which we haue in hand, namely to
 shew, y^e whatsoeuer afflictiō befallēth vs, it cō-
 meth not to passe by chāce, but by Gods provi-
 dēce, & as we cōmōly say, *Gods hād hath a stroke*
in it. Therfore in al our miseries we may truly
 say, as David here doth, *that it is the hand of God*
that presseth vs. Let vs not beaue our selues
 fromardly in this day of our distress, by mur-
 muring against God for afflictiōg vs in this
C 3
measure, 23

or in this kinde of punishment by plague and Pestilence, like curst Dogs which bite at the chaines wherewith they be tyed. But let vs learne with *David*, to humble our selues vnder the mightie hand of God, as *Saint Peter* exhorteth, the way to avoid the weight of his blow, is to peele vnder it, for it breaketh & bruisseth whatsoeuer maketh resistance against it. And seeing that it is vndoubtedly Gods hande that smiteth vs, let vs construe it to be for our good, namely that God in seeking to reclaime vs from those by-paths of sin, into which we haue strayed, he sheweth that he hath a care of vs as of his children, as of those who are not yet past hope of recovery. Desperate is the case of those, who neuer feelee any touch of Gods hande, nor of his displeasure; and it is a signe of his greatest anger, when he doth not shew himselfe to bee angry with vs at all.

Magna est ira quando Deus non irascitur.
August.

3
Having thus discoursed of the bad of God, I will now proceede to this other metaphore here vsed, where the Prophet calleth his Ulcers and soares, Gods arrowes. Thine arrowes O God stick fast in me. The Lord, saith Moses, is a man of warre. The Scripture elsewhere describeth his furniture and his armour; For his armour of defence he is said in *Esay*, to put on Righteousnes as an habergeon, and the hel-

Exod. 15.3.

Esay. 59.17.

helmet of Salvation vpon his head; & with
these he defendeth this church: For his wea-
pons of offence, he putteth on the garments *ibid.*
of vengeance for cloathing, and is clad with
zeale as with a cloake. And in the Psalmes,
he is said to gird his sword vpon his thigh & *Psal. 7. 12*
to whette it, to bend his bow and to prepare *& 45.*
his deadly arrowes. Neither is God a comon
souldier vnder pay, gregarius miles, but hee is
the Lord high Marshall and great commander
of all the forces and armies in the world, and
therefore is very truly called y^e Lord of hostes *Esay. 1. 24.*
he hath in heauen a band of ten thousand thou-
sands of Angels, which are his swift archers
and his winged posts, and these stand before
him to attend his command. Who are proper-
ly called the host of heauen, and in Iob Gods
armies; and are by him appointed to incampe
and to pitch their tents about his Saints: as
the Psalmist speaketh. He hath also a Legion
of wicked and vnclane Spirits, destroying
Angels, as the Apostle calleth them, and these
haue a leader and commander whose conduct
they follow, whose name in Hebrew is Abad-
don, & in Greeke *Ἀπαλλύων*, that is, a destroyer, *Apoc. 9. 11.*
these are mightier then the Worthies of Da-
uid so much famous and commended, for one
of them in one night space slewe an hundred *1. Sam. 23.*
1. King. 12.

- fowrescore and five thousands in Sennacharib's host. God hath his host and armie in the
 Iudg. 5: 20. mybes and Arches of heauen, for the starrs in
 their courses fought against Siler. Hee hath
 his garrisons in the lower Elementarie regi-
 ons; thence he bringeth his swift winds as out of
 Psal. 135. 7. a treasure, giveth snow like wool; and scattereth
 Psal. 147. his ice like morsels; Thence he limiteth the corn
 16. with blatings, and mildewes; Thence he de-
 Psal. 78: 47. stroied the Egyptians vines and mulberie trees
 42. with the frost, and their flockes with hoarshun-
 derboltes; Thence he slewe the Amorites with
 Iosua. 10: 11. prodigious hailstones; And thence wil he shoot
 his irefull arrowes against the wicked; & wil
 Psal. 11. 6. raine upon them snares, fire and brimstone, storme
 and tempest; this shall be the portion of their cuppe.
 May out of the least and the lowest and most
 contemptible creatures: God mustereth forth
 an army to destroy mighty nations: Frogs, flies
 Exod. 8. and lice, the Caterpillar, and the palmer worms,
 are sent out against Egypt; and God seermeth
 Iosua. 25. to bragge of them in the 2. of Iosua, calling the
 his great host. Against those seaven mighty na-
 tions the inhabitants of Canaan, God sent an
 Iosua. 24. swarme of Hornets to destroye them. Against the
 32. house of David, God saith that hee will besse for
 the sinne of Egypt, & the bee of the land of Asur,
 Iosua. 1: 28. as it is in Egipt, but by these are properlye un-

derstood the armies of the *Egyptians*, and the
Affyrans. Nay a man findeth an host of ene-
 mies amongst them of his owne house, as our Sa-
 viour speaketh in another sence; for the in this
 house of clau which we carrie about with vs, &
 in this body of ours, the very humours peeble
 matter and occasion of sundry strange and in-
 curable diseases, as punishments for our offen-
 ces, for since the time that man first fell awaye
 from God his Creator by sinful transgression,
Malice & uoua febrim torris incubuit cohor;
 as the Poet speaketh, hee still hath bin and yet
 is assaulted, with a new armie of burning Fe-
 uers and pestilent Agnes, with botches, blaines,
 and soares, & other maladies, which the Pro-
 phet vers. 5. calleth the stripes of Gods rod, vi-
 bices mea compuncturae, and in this place hee
 calleth them the stroke of Gods sharpe & mos-
 sing arrowes, *Sagitta tua in me descenderunt,*
 Thine arrowes, O God, sticke fast in mee.

The Metaphoze of a sword, a bowe and ar-
 rowes, attributed to God, seemeth to be bor-
 rowed from the custome of the Easterne and
 Southerne nations, whose armour in battaile
 mete the bow to wound a farre off, & p sword
 to be vsed in close sight. Thus the Black. moor
 and the Lybian, are saide to beate shields, and
 the Lydians to handle and bend the bowe. ler. 46. 12.

Math. 10.
36.

leb. 4. 19.

Horat. lib.
1. ode 2.

Ps. 124.

Jer. 46. 12.

Rom

Now God this great and terrible archer, hath his quiver fraught wth diuers kinds of arrowes. First, the Prophet and the Preacher who by denouncing Gods iudgments against sinne, labour & indlaboureth to make a breach into the consciences of vngodly men. hee is one of Gods arrowes. Such a one was Moses; and such a one was Saint Peter, at whose preaching it is said *þ* the hearers *κατενύγησαν τῆ καρδίας* were pricked in heart: according whereunto *þ* Prophet Eloy saith of himself, that God had made him a chosen shafte, and had hid him in his quiver; Some read, *posui me sagittā munda*, a cleane, a smooth & a bright arrow, to teach vs, that a Minister in his iudgments and Opinions, should indlabour to be free from error and falshood, And that his reprehensions also, should not be cankered with the rust of Affection, of hatred or malice, or the like; but that he should speake saith Occolampadius, *Elogia Dei*, the true, pure and sincere worde of God, which is as silber, that hath bin tried, purified, and refined in the fier: Secondly the tongues of malicious and vngodly men, are after a sort Gods arrowes; whence it is, that Iob calleth the wicked, Gods archers. There is a generation, saith Ieremie, who bende their tongues like bowes, and these are they, of whom the Psalmist

1
2
Moses in
quo locutus
est deus
dei est sagitta. Ori-
gen in. Pl.
36 Hom 3:
Act. 2: 37.
Eloy: 49.

Ioh. OF co-
lampad: in
49: Eloy:

2
Iob: 16, 13:
Ier 8: 3:
Psal. 11: 2:

Psalmist

Plalmist saith, that they shoote out their arrowes, even bitter words, against the which are true of heart. Which Origen thus expoundeth, that their Quiver, is the heart, their arrowes are the Counsels and intentions of the heart, their bowes, are their tongues & lippes, by which they cast forth their virulencie, to wound the good name of their brethren. Agreeable heereunto, is that spoken of Ioseph, that the Archers grieved him and shotte against him, but his bowe abode strong, & the hauds of his armes were strengthened by the mighty God of Iacob, which Chrysostome understandeth of his brethrens conspiracy against him, and accusing him with toynt consent unto their father, but God defeated their practises. Thirdly the Devill and those whom he retaineth in vassaladge to his service, they are Gods rod, his sworde, and his arrowe. Thus Ashur or Nebuchadnezzar, is called the rod of Gods wrath, and his hammer, as Tamberlan and Torilas called themselves *Flagella Dei* Gods scourges. In the 17. Psalme vers. 13. the wicked are called Gods sword; Deliver my soule from the vngodly which is a sword of thine. So when God cast upon the Egyptians the furiousnes of his wrath, by stormes and tempest of hallelstones, thunder, and lightning (which

Origen
ibid

Gen:49:23

Hom. 66: in
Gen

3

Elay: 10. 5:
Ier: 17. 23:
Vide Petrus
Mefam
var: lect:
part 11
cap: 32

which Psal. 18. 14. and Psal. 144. 6. are called
 Gods arrowes) and by giuing their liues over
 to the pestilence, which in this place is called
 Gods arrowe: it is expressely said Psal. 78. that
 he sent euill Angels amongst the. And here
 vnto agreeth Saint Ambrose; *Cum Diabolus*
vulnerat, Domini sunt sagittae, qui vulnerandi po-
testatem dedit; when the Devill doth wounde
 any man either by himselfe or by his instru-
 ments and ministers, they are Gods arrowes
 that wound, because it is God, that giueth the
 power, and ability to hurte. Fourthly those
 great and famous worthies of olde, and in for-
 mer adges, whom God vled as Instruments,
 to bying his purposes to passe, and to subdue
 kingdomes & countries; they were his strong,
 his swift, and victorious arrowes. Thus God
 calleth Cyrus and Darius, his Sanctified ones,
 and his mighty gyants, and צבא כבוד, the
 hessells or the weapons of his wrath, as our
 English hath it. Of Cyrus, whose right hande
 God had holden vp to subdue nations be-
 fore him, he speaketh thus; I will weaken the
 loynes of kinges, and open the dores before
 him; I will breake the brasen gates and burst
 the yron barres, and giue him the treasures
 of darknes, & the things hid in secret places,
 & yet Cyrus knew not all this while, & he was

Psal. 78. 49.
 Ambros. in
 hunc locum.

Esey. 13. 3.
 & 5.

Esey. 45. 1.

Gods sanctified champion nor his weapon of
 arme, and therefore God saith to him, I gi-
 ded thee, though thou hast not knowne me.
 Alexander the Great, was another of these
 arrowes, who being shotte off with great
 strength, flew without resistance a conquer-
 rer of the worlde; subduing kingdomes faster
 then a man could pace them over; and there-
 fore Daniel comparth him to a Leopard, which
 had fower winges vpon his backe. Iulius Cæ-
 sar, was another of Gods arrowes, hee won-
 dyeth himselfe at his owne successe; *veni, vidi,*
vici, and as another saith of him *Omnia ei*
proba; all the worlde lay couched before him at
 his feete. *Luan* doth fully expresse and inter-
 pret my meaning when he saith of him that he
 was *Duxor Impior, & vero Balaris ver-*
bera fuisse ocior, & missa Parthi post terga
spolia, hee was a leader and commander
 subdaine in his expedition, hee sparced fu-
 riously like lehu, and swifte as a Parthian
 arrowe.

These were indeed Gods principall & cho-
 sen shaftes. Hee hath yet other arrowes prepa-
 red for destruction. Thunder and lighte-
 ning, are called GODS arrowes; with
 these arrowes GOD scattered and discom-
 fited the Philistines, at the prayer and petition
 of

Ver. 8.

Dan 7. 6.

Sueton in
 Iul. num.

37:
 more ful-
 minis venis
 percussit,
 abcessit.

Florus lib. 1
 4. cap. 2.
 Lucan. l. 10
 2. King. 9.
 304

Pl. 18. 15.

1 Sam. 7: 10 of *Samuel*. Out of his bow in the cloud, he shot
 against the old world, raine and waters, that
Zanch. de flesh perished: that moved upon the earth. Against
Operib. *Sidome*, he shot arrowes feathered with fire, &
Creat. 13: 18 it was destroyed as in a moment, and none pitched
3: de Iride, 9 camps against her, as *Jeremie* speaketh, Al the
Thes. 3: arrowes he shooteth, and yet his quiver is not
Lamen. 4: 6 emptyed, nor spent, I haue yet other arrowes
Lib. 1. de fine to speak of, *Zsaias* telleth vs, that in that bat-
 taile that was fought betweene *Constantinus*
 II. *Magnentius* neere vnto the city *Marsa*, there
 was one *Mimelanus* Colonell of the band of the
Armenian archers, in *Constantinus* his army, a
 bow-man so skilful and cunning, that he could
 with a shott, at one loose, shoote of thre arrowes
 at once, not as against one man, but he would
 be sure to strike with his shaftes, in thre men at once. Almighty God,
 when heeing provoked to anger, hee commeth
 forth to battaile against sinfull men; he draweth
 out of his quiver his thre arrowes, which
 are his deadly weapons; like *Philoteles* arrowes,
 in *Sophocles*; *οὗτοι ποῦντες θάνατον*, the messengers
 and fore-runners of death, *Et habent sunt ar-
 dine plumbum*; they are steeled and heaued with
 heaby vengeance, and feathered with swift de-
 struction.
 The first of these arrowes; is his *Arrow of*
Famine.

Famine. This is the arrow which hee threat-
 neth against his rebellious people, when hee
 saith; I will send upon them *the evil arrowes of*
Famine, which shall be for their destruction; &
 I will breake their staffe of bread. The second,
 is the *Arrow of battaile*, for this is also lebelled
 & directed by him. *Michajah* told *Abah*, that if
 he went to battaile against the king of *Arā*, he
 should not returne in peace; the event proued the
 prediction true, for a certain man drew a bow
 ignorantly, or in his simplicity, or as *Jerome* rea-
 deth; *in incertū sagittā dirigens, casu percussit re-*
gem, he shot at a venture, and he hit the king by
 chance; but it was not by chance, for God so di-
 rected the arrow, that it smote the *K. of Israel*,
 betweene the ioints of his brigandine, & hee dyed
 at once. *Iehoram* had receiued wounds in the bat-
 taile, which he fought in *Ramoth Gilead* against
Hazael K. of Arā, but hee was in way of reco-
 very, & to be cured of those wounds; afterwards
 when *Iehu* was annointed *K. ouer Israel*, & ap-
 pointed to smite the house of *Abah*, God direc-
 ted his hand in the battaile, & he tooke a bow, &
 smote *Iehorā* betweene the shoulders, that the
 arrow went through his hart, & he fel downe dead
 in his charet. *Iulian*, as *Sozomen* reporteth, being
 wounded to death by a *Persian* arrow, *intellexit*,
 saith mine Authour, he knew it to be Gods ar-
 row,

Ezech: 5: 16

1: King: 22: 34

2: King: 9: 25

1: vet: 24

Lib: 9: cap: 24

Gods Arrowe

Zonaras
Toul. 3. in
Iuliano.

Muse, in
Psalms 38.

Iob, 18. 8.

2. Sam. 24.

Our heu-
modi vlee-
ra Domini
fagite vo-
centur no
video.

robs, & therfore receiuing the blood that gush-
ed out of his wound, into the palme of his hand,
he threwe it vp dispitefully into the aire, crying
out, *aspice dominus super me*. Sate thy selfe with
my blood, O Christ of Nazareth. The thirde
last Arrowe, is his arrow of Pestilence; this
is indeed a fearefull arrowe, & it is, as one cal-
leth it, *grandis terror mortis alium* the greates ter-
ror of men; as being Deaches chiefe Pursu-
bant and Sumner, who in Iob, is called *Rex
terrorum*, the king of feare. These three ar-
rowes, God had laid vpon his bow, & had fitted
them to the string, when he came against Da-
uid for numbering the people, but he gaue Da-
uid his choice, whether he would endure the
arrowe of Famine 7. yeeres; or the arrowe of
battaile 3. monthes; or the arrow of the pesti-
lence 3. daies: he made choice of the last, of wh
I will deliuer a word moze particularly.

Musculus saith, & he doth not well conceiue
the reason, why y^e Prophet should call his Ulcers
Gods arrowes, vntlesse it bee because that the
body being suddenly stricken with them, they
kill a man downe right, as doth an arrowe of
pate shotte into the body. I suppose it to bee
an Hebrew phrase, by which they call such
blaines and sores, Arrowes, because that the
impostume, the rupture & abscession (as y^e ph

fections call it) which they cause in the body, maketh the flesh and skinned to goe a lunder, as in the new an arrow is so called, because it divideth a thinge into two partes; or because the paine & ache which they cause, is like unto the piercing of an arrow. Other languages in other soyes have termes not unlike: The tumour and swelling inflammation, called *Erysipelas*, or Saint Anthonies fier, is by *Salmeceras* (velike out of the propriety of his cuntry language) called *Spina* a thorne, because y^e smart which it causeth, is like y^e pricking of a thorne. Boiles are in another language called *nailes*, and this is from the Latine; *Plinio* writing to *Caninus Rufus*, of the death of *Silius Italicus*, telleth him that he had a boile or a naile risen in his body, w^{ch} put him to y^e extremity of paine, that he, to rid himself out of the torment, pined, and starved himselfe to death. But to omitte the phrase, I come briefly to shew you, in what respect the *Plague* may be called *Coat arrow*.

In an *Arrow* then I observe these properties: First, it lieth very *secretly*; whete as one pretely noteth, the *Italians* from their word *Frezza*, which significeth an arrow have formed the verbe *Affrezolare*, which significeth to make hast about any matter: So the Pestilence which is *Coat arrow*, it is called

i. ym
TIT
dimidians
Pagn

In Philol.
fol. 195.
lin. 1.

Gallic
clon.
lib. 3 Ep. 7.
erat illi na-
tus insana-
bus clavus,
cuius cordis
adm. rem
irrevocabili
constatio
na decur-
sit.

Pierius Hi-
er lib. 49.

Psal 9. 2. 5.

by the Psalmist, *Sagitta volans*, a flying arrow. this arrowe in three daies space, flew
 2. Sam. 24. throughout all the coastes of the lande of Israel, from Dan to Beertheba, and slewe of the people 70000.

2. Secondly, an Arrowe flieth silently, without making any great noise, it gently parteth the aire, which immediatly cometh together againe, so that a man cannot knowe where it went through. In like manner this arrowe of God, the arrowe of Pestilence, it is called *terror nocturnus, ambulans in tenebris*, it stealeth vpon men oftentimes suddenly in the night, in their most private and secrete bed-chambers, and assaileth them with wonderfull terrour.

Thirdly, an Arrowe reacheth a marke that is farre off, as Hercules tolde Nessus when hee ranne awaie with his Deianira, that although hee coulde not come to him, yet hee woulde sende after him; *Vulnere non pedibus consequar*; and hee made it good too, *fugientia terga sagitta traiecit*, hee sped an arrowe cleane through his loines. In like manner the Arrowe of the Pestilence it is called a walking arrowe, it robeth vp and downe to markes farre and neere, from city to villadge, to the great terror of men. *Qui longe abest possit*

Sagitta ambulans

ambietur; qui prope, gladio cadet. He that is afarre off, he shall be a marke for the arrowe of the pestilence, and hee that is neere at hand hee shall fall by the sword. Eusebius sheweth, how many, who had made shifte to escape the arrowe of Famine, coulde not keepe themselves out of the reach of this Arrowe, but that they died of the Plague.

Ezech. 6. 12.
Lib. 9. c. 8.

Fourthly, an Arrowe pierceth and woundeth deeply & dangerously, especially from the hand of a gyant, as the Psalmist speaketh.

4
Psal. 127.

The Indian archers shoot arrowes of two cubits of length, with such strength, that as one witteth, *non elypent non thorax summe frontis*, neither target nor cosset of armour of prooffe, were able to resist the stroke of them.

Cælius W.
Rhodig.
lib. 23. 9.
In Psal. 91.

The Pestilence Gods Arrowe is of like force, as Musculus saith, *pernicissime volat & exitiosius ferit*, it flieth swiftilie, and it woundeth deadly. No age is exempted from the stroke & infection of it, no, not yonge men by their lusty and strong bodies: for as Seneca saith, *Adversus pestilentiam nihil prodest firmitas corporis &c.* it little availeth a man against the plague, to be of a strong constitution of body, or to use diligent care in preserving his health, for the Plague seiseth vpon weake and stronge both alike. Olde men are not

Delra. lib.
3. cap. 51.

Lib. 7: c. 50.

De rebus
Moscoviti-
cist. fol. 11.

Psal. 91. 6.

Sloe Fru-
stratione.Quintil. l. 2
cap. 31.

superannuated nor privileged fro it, howso-
 ver *Plinie* be bold to avouch the contrary, *Seneca*
minime sentire pestilentiam, that old men are ne-
 ver tainted with the plague: It is not the sea-
 son nor the colouesse of the winter, that can
 stop the course of it; *Possennius* telleth us that
 at what time hee was Embassadour for the
 Pope in *Moscovia*, the plague had scarce e-
 ver bin heard of before in that country, *ob mi-
 sissima frigora*, by reason of the extreame cold,
 yet it then killed many thousands. And hence
 is this arrow called *Exterminium*, a rooting
 out and a destroying arrowe.

5

Lastly, an arrow being guided by a steady
 hand, and leveled by a quicke cast & just ayde
 of the eye, it flieth straight and misseth not its
 marke. The dexterity of some men in these
 sleights hath bin wonderfully excellent; there
 were brought before *Alexander* at severall
 times two men, notably famous for their Ac-
 tivity in these kindes: the one could cast mil-
 lett seede through the eye of a needle, without
 missing: the king wondring at his vanitie, ra-
 ther then admiring any excellencie, rewarded
 him, *sine legumini medio*, with a bushell of the
 same pulse, to finde him plaie. and to keepe his
 hand in bre. The other was an archer, so skil-
 full and cunning through longe practice, that

hee coulde shoote his arrowes through a ring. In the 20. of Iudges it is saide, that of the childre of Benjamin there were 7. hundred chosen men, that could sling stones at an haire bredth and not faile. The like is reported of Domitian, that hee could shoote his arrowes betweene the fingers of a mans hand a farre off, without doing him any hurte. But the hand of God is much moze cunning to handle the bowe, and his arrowes flie moze scodelle and misse not. They are moze certaine and sure then the Arrowe of Cephalus, of which the Poet saith *Consequitur quodcumq; petit*, it hitte whatsoener it was aymed at; They are moze Fortunate then Hercules his bowe and arrowes, which as hee telleth Philoctetes in Seneca; *Non fallit unquam dexteram hic arcum tuum. libere telum didicit & certam dote fugam sagittis*: my bowe is a knocker, it will never faile thy hand, it keepeth alwaies one scantling, and myne arrowes; *ipsa non fallunt iter. Emissa nervo tela*: they never glaunce wide from the marke. G D S bowe is like Ionathans bowe, which never returned emptie from the bloude of the slaine, nor from the face of the mightie, and this his arrowe of the Pestilence, though it walke in the darkenes, and bee shot off as in the night, yet

Cæl. Rho.
dig. lib. 23.
9.

Iud. 20. 16.
Amel. vi.
stor. & Sit.
eton in do.
mit. n. 19.

Ovid. met.
lib. 7. Fab.
27.

In Here
120 vers.
1655.

2. Sam. 3.
22.

it is not carried casually by chaunce, but is guided and leveled by the hand of Gods Providence.

The vse of
the 3, part,

W. 2. 10. 11. 12.

W. 2. 10. 11. 12.

W. 2. 10. 11. 12.

W. 2. 10. 11. 12.

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W. 2. 10. 11. 12.

W. 2. 10. 11. 12.

Nowe this is the arrowe, or some other of this kinde that had wounded David, as out of the comperts and evidences of the texte, & out of the iudgment of learned Interpreters, I have deduced more at large. For our instruction; The Emphasis which he useth, is worth the observing. First, he saith thine arrowes O God, have light vpon mee, or as another Translation readeth, sticke fast in me. God is slowe to wrath and slow to punish; but when he is prouoked, he recompenceth his slownes, with the greatnes of his punishment; as Euripides truely saith; *χρόνια μὲν τὰ τῶν θεῶν πότῃ, εἰς τέλος δ' οὐκ αἰδευῖν*. which is the reason why David saith, that God threw his darts & his arrowes impetuously against him; *Sagitta in me contorta, dimissa, depressa sunt, irruerunt in me*, the Interpreters strive to finde a worde to expresse the Emphasis of the Hebrew; they were whirled at him with violent furie, GOD let drive at him, as at his enemy, his arrowes suncke into his bodie, and hidde themselves in his fleshe; Our GOD is a GGD of patience, and long-suffering; yet when hee is prouoked, hee is a consuming

Exod. 14. 18.

Lenso gradu

ad vindictā

divina pro-

cedis ira, sed

sarditatem

gracitatis

supplicij co-

mpensat.

Val. Max. l.

3. cap. 2.

3. cap. 2.

3. cap. 2.

3. cap. 2.

3. cap. 2.

3. cap. 2.

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3. cap. 2.

Pl. 103. 8. 9.

10.

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fire. In the booke of Iob; Zophar the Naamathite enforceth a very firme and true conclusion; that howsoever the wicked man, doth bath himselfe in pleasure for a time, yet God will sende vpon him his fierce wrath, and although he escape the prou weapons, that is, the sword of man, yet hee shall not escape the hande of God, for his bowe of Steele, saith Iob: 20, 24, hee, shall strike him through, his arrowe shall drench it selfe in his very gall. And against the wicked GOD threatneth and Deut, 32, 23 speaketh thus in the 32. of Deuteronomie; I will spend plagues vpon them, I will bestow mine arrowes vpon them, If I whet my glittering sword, and mine hand take holde on iudgment, I will execute vengeance on mine enemies, and wil reward them that hate me, I wil make mine arrows drunke with blood. and my sword shall eat flesh.

Secondly, our Prophet calleth the Plague GODS Arrowe. thine arrowe, O GOD, sticketh fast in mee; it is not then Apollos arrowe, as Homer affirmeth, when describing the Plague that destroyed in the Græcian armie, hee saith ἰν' αὐτῷ, for 9. daies together, and Apollo walked by & downe the armie, but this is but a Poeticall fiction. It is God alone that shooteth

shooteth this arrow among vs; & it is he alone
that can salue & cure the wound that it maketh,
& therefore vaine is it for vs to seeke for helpe
from any other, and consequently foolish & su-
perstitious are those prayers, which the Pa-
pists make to their Saints, whither it be to our
Lady, as in the Masse appointed for the plague.

In. Breviar.
ad vsum Sa-
cræ Aca-
demie fol.
128.

Virgo mater, maris stella,

Fons ortorum, verbi celæ,

Ne nos pestis aut procella

Peccatores obruant

Or to Saint Rochus most prophane,

Tu qui Deus es tam charus,

Et in luce valde clarus.

Sanat nos famulos;

Et à peste nos defende,

Opem nobis ac impone,

Contra morbi stimulos.

These are their
shamelesse and impious blasphemies, which I
finde also published for the vse of the vulgar &
common people, in a little Spanuall of Spanishe
prayers.

Thirdly, in that it is called Gods arrow, it
teacheth vs that it commeth not vpon vs by
chance, or fortune, but by the hand of Gods pro-
vidence, as before I haue shewed; for how soe-
uer it may seme to make haucke of the peo-
ple, and to destroy without difference men of
all

D. Rainold.
de idololatriæ.
lib. 1. cap. 6.
Sect. 7.

all sorts, yet the godly man, hath a comfortable promise of deliuerance, *a thousand shall fall beside him, & ten thousand at his right hand; but it shall not come nigh him nor nigh his dwelling.* God will so ledge him in on every side, with his protection, that neither an haire of his head, nor a byle of his Swine, shall fall to the ground. And this is it, that *Satan* saith, that he could not hurte *Iob*, because God had made an hedge about him, and about all that he possessed on every side. But here we must carefully obserue these two cauate.

Psal. 91. 7.

Iob. 1. 10.

First, that in a Christian charity towards other, we do not rashly iudge of their fall, nor censure their liues by the manner of their deaths. For the wise man dieth as doth the foole, not only by the same necessity of death, but oftentimes also by the same disgracefull and dishonorable meanes, that other men do, that is misfortune. *Plal. 34. 21.* *slayeth the vngedly*, as the Psalmist speaketh, so the godly sometimes come to their ends by sudden & vnerpected deaths. It shewed you before how two wicked kings, *Abah* & *Leban*, were slaine by an arrow; and you shall finde in the booke of *Cronicles*, y good king *Iehoiakim* was likewise slaine by an arrowe, for going to battaile against *Pharao Necho* king of Egypt. And in this place you see, how God made this good king

Eccle. 2. 16.

Plal. 34. 21.

2. Chro. 35.

Iob 16 12:13
item ca. 6.4

Lament. 3.
12.13.

2 Tim: 2:19

Psa: 116:15

king David a But to shoot his arrows against
and holy Iob likewise complaineth, that God
had set him as a marke to shoote at, that his
arrowes were in him, the venome whereof
drunke vp his spirites; and Jeremy yet more
plainely, saith of God, He hath bent his bowe
and made me a marke for the arrow, he hath
caused the arrowes of his quiver to enter in-
to my reines. Thus we see that the godly are
plagued like other men but yet God taketh a
more special notice of them; soz the foundatio
of God remaineth sure, & hath this seale, the
Lord knoweth who are his. And therfore pre-
cious in the sight of the Lord is the death of
his Saints, by what means, or by what kind of
death soeuer they fall.

2

The second Caueat concerneth our selues,
in our owne particular; namely that we do not
upon too great pꛛesidence of Gods protection,
neglect the good meanes of our pꛛeservation,
and through overbolde pꛛesumption, audaci-
ously thrust our selues into places and compa-
nies of dangerous infection; and so become ho-
mucides and wilfull murtherers of our selues:
I know that Musculus vpon this place, from
this Metaphoze of an arrow heere bled, see-
meth thus to argue that the vse of an Arrowe,
is not to bee flurten out at randon, or to bee
shot

shot at a venture; but to bee aymed and directed to a set marke, And therefore me do amisse, to thinke that the Plague infecteth anye by chaunce or fortune, but rather by Gods speciall messadg, and consequently that it proceedeth from *weaknes of Faith*, for me to flie. The sworde likewise in battaile, saith hee, though it be lifted by & brandished by the hand of mā, yet it killeth not but by Gods dispensatiō, as God himselfe saith, *I will number you to the sworde*; I knowe that the Generall is true, that neither the sworde in battaile, nor this Arrowe of the *Pestilence*, doeth kill any but those that are appointed thereunto: But whether a man may thereupon inferre, that it is not lawfull at all to flie from the one nor the other, it seemeth in Diuinity an harsh sequell and Argument; but I will not take vpon me to determine this Question. I know great Diuines, learned, and iudicious, to bee of another minde. And certaine it is, and woe-full experience teacheth that to bee too true, which the Poet hath,

*Infirmitas
Fidei, in
Plal. 86. 21*

Elay 65. 12

*Calvine pist
362. facel-
lant Para-
doxa.
Zanchius
ad Philip.
cap. 2. 30.
Ouid. 7. me-
ta Fab. 25.*

*Quo propior quisq; est, seruitq; fidelius agro,
In partem latibit citius venit.* By how much
p neerer me come about infected persons, by so
much p sooner they come by their own death

A

Eccles. 3:1:

Job 14:5:

Seneca Her:

Fur A 7:11 in

chers Luth.

in cap: 1: Ec.

c: 1: 1: 1: 1:

I knowe that there is a time to be borne, & a time to die, & as Job saith, mans daies are determined, the number of his moneths are with God, who hath set him his bounds that he cannot passe. Nulli in suo cessare licet, nulli scriptum proferre diu. Many men, saith Luther, haue bin deeply & deadly wounded, who haue recouered & survived, & yet many on the contrary side, haue dyed of very small hurtes; Astrologers ascribe it to the stars and planets; others impure it to chance & fortune, the scriptures referre it to Almighty God; *apud quē sunt vita & mortis nostra momenta posita*, who hath skored vp the minutes & moments of our life & death, and he, as he hath set the last howze & period of our daies, so hath bee appointed the meanes and the manner of death, to bring vs to our ends: yet must we not therefore behaue our selues carelesly, wilfully to expose our selues to apparent dangers. *Mā is not Lord over his own Spirit or life to reteine it*, saith the wise man; And it is a good note to this purpose, that our Bibles haue vpon that place; that a mā hath no power to saue his own life, & therefore he should not rashly cast himselfe into danger.

To shut vp al in a word: Almighty God after the flood, he hung vp his bow in the clowd, in token of reconciliation vnto men; for if you make

marke it, the bend and the arch of the bowe is turned from vs, as *Zanchinus* obserueth: But he hunge vp his bow, saith *Ambrose*, not his arrow: *Arctus habet vulneris indicium, non vulneris effectum*; the bow maketh a shew of hurting but it doth not hurt, it is y^e arrow that doth hurt.

*Lib: 3. de ad
parib: creati
cap: 3.
Lib: de Nye
& Arcu: cap:
27.*

But now God seemeth for our sins to haue taken downe his bow againe; And hee hath shot his arrowes against our whole land, to vble the Prophets words, lay before him like the Gar den of Eden, but hee hath left it wast and desolate where hee hath gone, like a wilderness. The Queene city of our land, and the glory of the kingdome, which to speake with the Prophet *Zephania*, as shee dwelt carelesse; and saith *attired in fine scarlet*, so had shee her finnes also red as scarlet; and therefore God hath made her an ensample of his wrath, to her sister cities of the land, and shee mourneth in her desolations, for the losse of her inhabitants. And now God hath changed his markes, and hee shooteth his arrowes all abroad, to cities and villadges far and neere; he cannot shooote amisse, sin is a faire marke for the arrow of vengeance to hit. Concerning our selues of this place; almighty God as if at the first, he had missed his ayne, he shot wide first on the one side of the city, and then on the other; of late it began to be feared, that ha-

Ioel: 2. 3.

Cap: 3. 15.

ving

Arundines
vulnera per
niciola fe-
rentes.

Ammian.
Marcell. lib
25.

Lib: 21ca:8:

Joel: 2: 17:

Plin: l. 16: c. 14
Distam-
num. pota
fabritas
pellit.

ving found the iust length, hee had shot his ar-
rowes into the midst of our city, & that his ar-
rowes sticke fast in her very flanks. What
remained? but that we should betake our selves
to *David's* preseruatiues against the Plague,
Praiers & Teares. The Persian bow-men, are
by all Historians commended for excellent ar-
chers, and their arrowes are said to haue woun-
ded deadly; yet in the battaile that was fought
betweene *Scipio* and *Antiochus*, they were wo-
nderfully foiled; but mark how it came to passe;
a shewre of raine, saith *Florus*, falling in time of
the battaile, so slacken their bowes, that they
could not shoot an arrow. The way for vs to
slacke Gods bow, is by a shewre of teares falling
frō the eyes of penitent sinners. Let the Priests,
saith *Joel*, the Ministers of the Lord, weep be-
tweene the porch & the Altar, and let them say,
Spare thy people, O Lord; then wil the Lord be sca-
lous over his land, and spare his people. And as
Teares must worke vpon Gods bow, to slacken
it; so Prayer is the true *Dynamum*, that pluck-
eth out his arrowes when they sticke fast in
vs. These are the Sacrifices with which God
is wel pleased and pacified; these were *David's*
& *Exechias* his annulets, counterpoisons, & pre-
seruatiues against the plague; for so God tel-
leth

leth Ezechias. I haue heard thy prayer, and seene
thy teares, behold I haue healed thee. Now God
of his mercy giue vs grace, to make an holy
vse of this and all other his visitations, and to
make a conscience of vsing all holisome meanes
for our preseruatiō, that so his heauy hand may
be remoued from vs, & his arrowes which per-
sticke fast in the flanks of many of our distres-
sed brethren, may be plucked out, through Je-
sus Christ our Lord, to whom with the Father
and the holy Ghost, three persons and one euer
liuing God, be all honour and glory. worlde
without ende, Amen.

2 Kings 19.
9.

FINIS.



28 MR 59

